

8. It tells us, that the aged shall there return to youth, enjoy the society of their former friends, live in heavenly harmony

A QUESTION ANSWERED.

MORRIS, L. L., March 16, 1856.

MR. PARTRIDGE AND BRITTON: Can you get some light into the columns of the TELEGRAPH which will prove that the Spirits manifesting themselves are not in all cases different orders of beings above us who are perfectly conversant with our affairs, and are answering themselves by professing to be the Spirits of our departed friends?

Yes, we think we can, and that we have been carefully putting not only light, but facts, into these columns, which entirely preclude the idea suggested.

First. To suppose such a case, we must think that God is not the only Creator, or that if he is, he has created beings ordinarily invisible but capable of appearing to us in every respect as our relatives and friends, for the purpose of lying to us, and deceiving and cheating us out of our hopes of immortality. In this case God is worse than I am, and I do not believe there is any human being had enough to do such a thing.

Second. It is hardly supposable that beings do or can exist, who would uniformly, and for years, persist in a lie as to their true character. To entertain such a supposition would be more irrational than to admit the claims of the Spirit as they themselves set them forth.

Third. All the Spirit manifestations so called, seem to correspond to human sense, and to be governed by human intelligence.

Fourth. There are no known existences, except the human, capable of producing the manifestations witnessed.

Fifth. Various insignificant as well as important incidents in our lives are narrated, and our most secret acts and thoughts are disclosed by these invisible beings.

Sixth. Things persons have done on the earth, and writings they have executed, known only to themselves, have been disclosed by what claim to be their Spirits in the invisible sphere.

Seventh. Things lost by persons on the earth have been found and disclosed by what claim to be their Spirits in the invisible sphere.

Eighth. Spirits speak and write in all the known languages employed by human beings. These autographs are but duplicates of those executed on the earth; their voices in speaking and singing correspond to the human, and their peculiar mode of expression characterizes their communications.

Ninth. Spirits reconstruct the human form, and appear to men. They are recognized by their peculiarities of features, voices, modes of expression, gait, and finally by all the peculiarities by which they were distinguished while living on the earth.

Tenth. They claim to be the Spirits of human beings, who have lived on this and other earths, and they prove their claims by a variety of evidences which render it more irrational to reject than to accept their claims.

All the evidences above enumerated, and more, have been repeatedly published in these columns; and we shall continue to publish them as they occur.

Spirits furnish evidences of their identity which appeal directly to all the human senses; and it is only necessary to exercise those senses to be convinced of the presence and intercourse with departed human Spirits.

CHARLES PARTRIDGE.

A Promising Child.

The New York Express of the 27th instant, under the head of "Ancient and Modern Humpbacks," is out on the Freeman's Journal, and other papers devoted to Romanism, for insinuating that "Spirit Rapping" (the name by which ignorant people designate the whole subject of Spiritualism) is the offspring of Protestantism. The Express indignantly opens the Calendar and calls several departed saints and sinners from purgatory and elsewhere, to prove that Spirit Rapping is the child of Romanism. Neither is disposed to acknowledge any parental relation to this modern prodigy, and each is offended at the unreasonable conduct of the other.

We are not deeply concerned about the issue of this struggle, but devoutly trust that it will not be more disastrous than the memorable contest of which we read in the early history of Kentucky. We are happy to say, that the young child, Spiritualism, thrives well notwithstanding the quarrel about its parentage; and since it is now cordially entertained all over the civilized world, and is an invited guest in the best families, it probably will not require any maternal attention or solicitude. Moreover, Romanism and Protestantism have already borne so many illegitimate children that Spiritualism would not be honored by being recognized as the natural offspring of either.

Mr. Britton's Return.

MR. BRITTON returned from his eastern tour on Thursday evening of last week. He had been absent just four weeks, during which time he had delivered nineteen lectures in the following places: Hartford, Conn.; Montague, Greenfield and Shelburne Falls, Mass.; Randolph Center, Vt.; and Bangor, Waterville, Augusta, and Portland, Me. His audiences were for the most part crowded, and a deep and increasing interest in the new and spiritual dispensation was everywhere manifested.

Emma Fay's Journey.

MISS JAY recently closed a highly successful course of lectures in Philadelphia and is now (Monday, 15th), in Baltimore. She will visit Washington next, remain as late as the 10th or 15th of April, when she will return to this city. After fulfilling her existing engagements in Poughkeepsie and Binghamton she will immediately leave for the West. The friends in the last mentioned places are requested to address us in reference to the particular time and other arrangements for the proposed lectures.

Tiffany's Monthly.

The first number of Tiffany's Monthly, at twenty-five cents a copy, is having a more rapid sale at our counter than was even anticipated. The second number (for April) is also now ready for delivery.

It contains articles bearing the following titles: "Demand of the Age," "Another Exposition," "Origin of Evil," "The Bible," "Modern Mysteries Explained and Exposed," (Review of Malan); "Spiritual Manifestation not Incredible," "Propositions," "Apostolic Errors," "Spiritual Phenomena indicating Intelligence," "Phenomena," "To our Readers," "Current Items."

Immortal Treasures.

THE SPIRITUAL TELEGRAPH will commence its fifth volume in May next, at which time we hope to receive a large increase of subscribers to this weekly repository of the current facts and philosophy of spiritual intercourse. The advantages which will accrue to the human spirit through an acquaintance with spiritual things while on the earth, are inestimable. No one will regret his having laid up treasures on earth which will avail him in heaven. Subscription price \$2 per annum.

Wanted for Three or Five Years.

The undersigned wants a convenient Cottage residence containing six or ten rooms, well located, with a garden, and with from one to three acres of land which has been used for horticultural purposes. A place on which there is a variety of fruit trees already in bearing would be preferred. The house must be plain and unpretentious in style, but constructed with special reference to convenience, and situated within one hour's ride of the City Hall. Whoever has such a place to lease may apply at this office, or to the undersigned.

R. B. BRITTON.

PROFESSOR HARE TO C. F. WHIPPO.

I OBSERVE that the substance of a letter addressed to me by Mr. Whippo, in January, has been published in the TELEGRAPH for the 1st instant. I send, in answer, the substance of an epistle intended as a reply, which has remained unpublished from the interference of other calls on my attention.

It is curious that of two meanings of the word "intuitive," Mr. W. takes that as intended by me which, by his own premises, it is irrational to use. It was owing to the coincidence of my opinion with his as to the absurdity of the idea which he supposed to be attached to "intuitive," that I have never supposed that any sensible person would understand me to mean what Mr. Whippo deems it impossible to exist—or that ideas originating *anteriorly* without the employment of any of the perceptive senses, could avail as intuitive evidence.

C. F. WHIPPO, Esq.

Dear Sir—Your letter of the 16th instant reached me yesterday. At the foot of page 53 of my work you will see a notice explaining the meaning which I have attached to the word intuitive. I can not conceive how the word can be twisted from its etymological origin of "intuere—to look at," so as not to involve the idea of evidence associated with ocular vision, or one or more of the five senses. Noah Webster defines intuitive evidence to be that which we learn by bare inspection. Inspection of what, if not of something existing by bare sight, and cognizable to the third through either vision, or one or more of the five senses? If intuition be by some person so perverted from its original sense, that they restrict it to an operation of the mind's eye, independent of ocular sight or any other corporeal sense, how can that be evidence? Could any court of justice or ecclesiastical tribunal admit as intuitive evidence any allegations which should owe their existence to any event fact or physical phenomenon which he had learned through his vision, hearing, feeling, smell, or taste? It follows that intuitive evidence is that obtained by the simultaneous operation of the reason and senses. I saw tables and other instruments moving by some invisible, intelligent cause, which manifested its existence and agency both to my reason and my senses.

When I was an egg and examine its contents, and find that another of the same kind is hatched, and that it resolves itself mainly into a chick, I have that I consider intuitive evidence of that governing reason, which by the same process produces the sparrow, the ostrich or alligator. I have intuitive evidence that eggs severally productive of these or analogous results, must have been fertilized for the purpose by a commensurate intellectual power, as well as all other eggs producing analogous results. This I call mental vision.

The meaning which you attach to the word intuitive, prevails more generally than I was heretofore aware of. There is, in many cases, more than one meaning in which a word is understood; but when coupled with the word "evidence" it seems to me that the sense in which you receive it can not be consistent, as no idea of the mind not founded on facts susceptible of perception by others as well as the narrator, can be evidence. You will perceive that your misapprehension of my meaning in using the word intuitive, has given rise, on your part, to many inapplicable remarks or arguments.

My meaning has not been conveyed to you by the language employed by me, when alleging that the Deity and Universe to have existed from eternity. I do not mean that the creation existed always as it now is, but that matter and mind existed, where were necessary to its present as well as past existence. Within our extremely limited sphere of observation we see growth and improvement; we see, in other words, that the mind is in a state of progress, and that it is in a mind only, as I think, that the evident rationality or adaptation of things can be ascribed, and the unity and harmony of the whole causes me to attribute that whole to one governing mind. Yet while governing or legislating, that mind can not consistently violate its own laws, nor, being wise and just, act inconsistently with its own wisdom and justice.

Although the Deity can be no other than what he is, does that lessen the appearance of his greatness, or his wisdom? The observation of the ancient philosopher, Rhea, must appear appropriate to every one who enters upon this subject. The more I consider the nature of God, the more obscure his nature appears. But while on the side of Deism, we have a mystery beyond the powers of the human mind, on that of Atheism we have a hopeless and self-evident absurdity of ascribing rationality to an almighty.

There is no great reason to be concerned respecting the nature of the spirit, or the nature of the mind, as long as we can not produce agreement. I hope we may have an opportunity of conversing on this subject sometime or other.

Yours, ROBERT HARE.

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Original Communications.

HOME AGAIN IN THE OLD ARM-CHAIR.

BY J. W. BRITTON.

I AM HOME AGAIN: Familiar tones, With sweet affection greet me— Familiar objects everywhere.

Like old companions meet me; I am linked again with kindred hearts, In true and sweet communion, Where beam the smiles of joy and love In one harmonious soul.

Time has been for joy—away with care— For I'm home again in the old arm-chair.

I am home again: While wandering far, With none but strangers near me, The pleasant memories of home, Like angels, came to cheer me, And a holy light as if from Heaven, Within my heart seemed shining, And round the very name of home, In rainbow colors twining.

For the hour for joy—away with care— For I'm home again in the old arm-chair.

I am home again: I see them all, By the hearth-fire blazing brightly, And it brings to memory bygone times, And the sweet re-union night.

I am home again—I ask no more— Since Heaven has kindly lent me With a cheerful heart and happy home, And an old arm-chair to rest me.

'Tis the hour for joy—away with care— I am home—I am home—in the old arm-chair.

St. Louis, Mo., March 20, 1856.

SPRITUALISM HAS GREAT REASON TO DEPIRE, THE WANT OF common honesty and even-handed justice on the part of their opponents, when the subject of Spiritualism is under discussion. The Press, with a few honorable exceptions, has in numbers innumerable shown its lack of charity and fair dealing in this respect. Of the thousands of well-attested proofs of Spirit intercourse which have appeared in the spiritual papers, how few have been copied by the secular journals? If noticed at all, the plainest statements have been garbled and disjointed, the facts misrepresented, and the whole matter made a subject of derision and abuse. But, when some poor unfortunate fellow gets into a difficulty or commits a crime, and it is shown that he owns a spiritual pamphlet, or has ever attended a spiritual meeting, presto! the whole pack are at his heels, and the affair is chronicled in every part of the land, under the caption of "Another Victim to the Rappers," or "Horrid Effects of Spiritualism." As well might the memory of good old Dr. Watts be decorated, from the fact that a collection of his Psalms and Hymns was found in the trunk of Gibbs the Pirate, or because Madam Restall used to sing, "When I can read my title clear," when she was a little girl.

I feel willing, in common with all candid Spiritualists, to let our faith stand on its own intrinsic merits. If it can not stand on these, let it fall. We have no desire to bolster it up with the crutches of deception or equivocation. If it can not walk without these, let it creep on all fours till it gathers strength enough to go alone. Some time since an article appeared in the Medical Gazette of this city, evidently from the pen of its editor, which purported to give an account of the late attempt of the Davenport boys to produce the Spirit hand, and their consequent detection and exposure. The whole statement was but a series of misrepresentations and deliberate falsehoods, manufactured by the editor or his informant, merely to twist, pervert, and make ridiculous a simple, naked truth—the detection and exposure of the fraud. The article asserts that the "Spirit hand" had often been imposed on the Spiritualists, and that they greedily swallowed the deception, and might never have been undeceived had it not been for the superior acumen of an outsider—a skeptic—who alone was smart enough to see through and detect the cheat. If this misstatement had been confined to the Gazette I never should have noticed it, but when I saw it copied into the Tribune, Times, and other popular papers of this city, and from there transferred into other journals throughout the country, accompanied with sundry editorial sneers and insinuations touching the gullibility and insane credulity of Spiritualists, I felt a strong desire to chase the lie, and if possible catch and wring its neck. To this end I wrote the following letter to the Tribune, which that paper, in the very tooth of its boasted love of truth and justice refused to publish. To admit a correction of its published errors would be to confess its fallibility, and the Tribune would be thought infallible.

ERRATA. N. Y. TRIBUNE:

Not only are the statements in the article on "Spiritualism," recently copied by you from the Medical Gazette, essentially erroneous, but your editorial introduction to the same is equally untrue. You say, "The editor of the Medical Gazette, exposes a trick of Spiritualism which he witnessed and exposed lately." Now, sir, the editor in question never attended a circle of the Davenport, and consequently could not very well witness and expose what he had never seen.

Of the gross misstatements of the Gazette, I will attempt to correct only one, which declares that while the faithful (i. e., Spiritualists) were in ecstasies on the appearance of the "Spirit hand," a skeptic turned on the light and succeeded in detecting and exposing the fraud. If this were true, the Gazette might be justified in its insinuations that the Spiritualists present were so green and gullible as to swallow the imposition without question, and that only the "skeptical" had pumpeum enough to detect the fraud, and honesty enough to expose it. Now the facts are, that the Davenport boys' first and only attempt to Spiritualize was on Tuesday morning, January 8th, before a company of four Spiritualists (not a "band of the faithful" and a few skeptics) as the Gazette says.

When the "hand" appeared there was no "ecstasy," but on the contrary, the fraud was so palpable that sorrow, a little tinged with anger, was the dominant feeling, and this not so much from disappointment as from regret that two boys should so lightly deceive themselves and their parents as to attempt such a deception. As I was the person who turned on the gas and secured the light, I beg leave to declare being a "skeptical." On the contrary, I was then and am now a believer, a devotee of the faithful, and, with all due respect to the Gazette man, can tell you a hawk from a hand-saw, or a Spirit hand from a stuffed glove as readily as most men, whether believers or unbelievers.

That evening I made a public statement of the affair at a meeting of the Spiritualists in Staystons Institute. On the day following, Mr. Charles Partridge, of the Tribune, published the main facts in the Tribune, and on the next week I furnished a detailed account of the affair to Mr. Partridge, which he published in his paper. Now, sir, there are the simple facts, and I submit whether such a course implies that Spiritualists are incapable of detecting imposition or that the Spiritualists are dishonest enough to withhold the truth when the fraud has been detected.

JOHN F. COLEMAN.

A PROPHECY VERIFIED.

BY J. W. BRITTON.

Dear Sir—In the Autumn of 1854 I was seated at a table with three other persons, including the medium, when we received a communication which informed us that ere the lapse of eighteen months from that period, a member of the circle would be in the Spirit world. The health of the medium was at this time very precarious, and we all supposed that ere the person alluded to in this evening's mail, however, being a letter conveying intelligence of the death of a young gentleman who was then a member of the circle. Thus has this prophecy been verified, and within the eighteen months our friend has been transferred to a brighter and a better world.

GEORGE TELLER.

PHYSICAL MANIFESTATIONS INDICATED.

PORT CHARLOTTE, March 17, 1856.

MR. PARTRIDGE AND BRITTON: I find in almost every issue of the TELEGRAPH, some one of its contributors writing against what are called "physical manifestations." In my opinion this is very poor policy, and perhaps each writer are not aware of the injury they do the cause, in the minds of skeptics who depend on this kind of evidence for conviction.

I can not, for my part, see the propriety of speaking and writing against what which alone will convince man of the immortality of the soul, and simply because I have passed these kinds of manifestations, or think I have, and am living on wholesome thoughts from the spheres. I have been convinced of the truth of Spiritualism aside from the physical manifestations. Where are the books written on this subject; and what do they teach? What arguments do they hold forth to induce us to believe in them? In what way do men expect to convince skeptics by their writings? Simply by their believing them to be honest scriptures, and then pointing them to the physical manifestations, and the intelligence conveyed thereby through their senses.

For one am opposed to shutting down the gate "because we have entered the field of investigation, thereby making out all and making them dependent on us for their information. Let all have the same chance of becoming what we are, and by the same process. This reasoning about the interior process of conviction, amounts to very little; in fact it has never convinced one soul, and to those who claim to have entered the spiritual plane of being, and are still *dealing*, I would say, are men, doctors by profession and must go back and begin again; act out what you say, and expect the same result, be deceived, by trying to persuade yourselves that you are Spiritualists.

I am satisfied that were it not for the physical manifestations, Spiritualism would not, as it now does, embrace the greatest and best minds in the world; and one of the best reasons why they should be confined, and public mediums encouraged, is that it calls the attention of the world to the knowledge of its spiritual nature, and opens the door for investigation, and without which the mind is and is not a *deception*, and the spiritual and doctrines of Spirits, would excite scorn and contempt for the whole subject.

It can not be denied that the physical manifestations have done us, solely all toward the building of the spiritual temple; and without them we could not boast and feel proud of the gigantic pillars which sustain the attraction of minds, such as have been noted for their scholastic and scientific attainments. These men, during a long life of study, have advanced the world's knowledge, and opened the minds of many to the reception of truth—minds who long ago had outgrown the Theology of the past, and rejected it as inadequate to the wants of man—minds who could not have been induced to yield to the claims of Spiritualism except by the most positive evidence of its truth.

Let us first learn the A B C, before attempting to read, and when we are able to do so, it is not policy, to say the least of it, to destroy the primer and spelling-book from which we have learned, for if we have gone through the primer and spelling-book (as many have) and are not good readers, I know of no better plan than to go back and learn over the same lessons; for it is evident something has been omitted. Don't destroy the *Alphabet* of Spiritualism, for it is the only key to the knowledge of its spiritual nature, and I would say to all those who are not good readers, to go back and learn over the same lessons; for it is evident something has been omitted. Don't destroy the *Alphabet* of Spiritualism, for it is the only key to the knowledge of its spiritual nature, and I would say to all those who are not good readers, to go back and learn over the same lessons; for it is evident something has been omitted.

There are many examples which might be cited in proof of what I here contend for in regard to the kind of evidence necessary to make Spiritualists; but I will only refer to one. Take the case of Dr. Dods, formerly of this city, who died the first of last year, and was a well-known and influential man—one of the interior mediums; yet, after all the wonderful things which have occurred to him and which he himself related, he could find no other solution than a psychological brain; and after writing a book to account for all the *Spiritualism* he had seen, was only convinced when his "physical body, together with a chair, was suspended three or four inches from the floor, and the conductor of the Spirit hand, by the aid of the best team and the best of the interior mediums, was able to account for all the *Spiritualism* he had seen, was only convinced when his "physical body, together with a chair, was suspended three or four inches from the floor, and the conductor of the Spirit hand, by the aid of the best team and the best of the interior mediums, was able to account for all the *Spiritualism* he had seen, was only convinced when his "physical body, together 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SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, APRIL 5, 1856.

HIGHER AND LOWER LAW.

Some time since we had a leading editorial entitled, *The Individual and the State*, which has elicited observations from several correspondents, who have been pleased to subject our views to friendly criticism. We need not stop here to recapitulate the points in our former article as they will sufficiently appear from the subjoined letter, and the remarks which follow in the present connection.

BET-AIR, HARTFORD CO., MS., March 2, 1856.

MR. BRITTAN:

Dear Sir—Have long been a constant reader of the TELEGRAPH, and have always admired your fearless enunciation of truth; and the perfect freedom with which you admit articles into your columns, expressive of opinions adverse to your own, is worthy of all praise. In your last issue I find an editorial from which I dissent, and I feel fully assured that you will, without hesitation, allow me briefly to state my reasons for so doing. I have not the paper before me, having lent it to a gentleman who is interested in the spiritual phenomena, but the editorial alluded to is entitled "The Individual and the State."

You take the ground that there is a higher law than that of the people. Most undoubtedly there is. A fundamental maxim, lying at the base of all jurisprudence, is, *Suum cuique sit sua propria religio*. If we have laws of God as at variance, the former are to be obeyed in derogation of the latter. But it is in the practical application of this doctrine that we differ. Who is the Judge of the law? Certainly not every individual for himself. If, for instance, the Legislature of the State in which I live enact a law which allows to be in violation of the above maxim, I can carry the question before the judicial tribunals, and there have it thoroughly tested. But if the courts sustain the law, and the majority of the people of my State uphold it, I am either bound to obey or remove beyond the jurisdiction; and if compelled by a tyrannical majority to obey an obnoxious law, I am no more responsible than I would be if some powerful giant should seize my arm and force me to commit a crime with a hand not under my own control. A man is morally responsible for no act of which he does not approve, and to the performance of which he is compelled. The power that used the coercion is alone responsible.

I never admired "the noble army of martyrs," nor felt the slightest disposition to enlist in so celebrated a corps; and it is very evident to my mind that if when Daniel was ordered to bow down before the golden image, he had performed the outward ceremony of so doing, he would have been guilty of an wrong. Nebuchadnezzar would have been the responsible party and not the prophet, unless the latter had actually bowed the idol. Obviously it was out of the power of the king of Babylon to compel him to do this.

Excuse my dear Sir, for the liberty which I have taken. I have endeavored very briefly to state my views and if they are erroneous, "error of opinion may be tolerated where reason is left free to combat it."

Very respectfully, GEORGE TELLOTT.

Our good friend acknowledges the existence of a law that is of paramount authority to the legislative, judiciary, and executive powers and prerogatives of the civil government. In other words, he believes that the Supreme Being is above Presidents, Kings and Emperors; that the councils of Heaven are superior to the decisions of the courts; that the laws of Nature are, perhaps, more important than the proceedings of Congress, and finally, that the conscience is a sacred as the Constitution. Every man who is either deeply religious or truly rational must acknowledge as much as this, and those who will not are practical atheists. It is not, therefore, in the recognition of the higher law that we differ from our correspondent, but in "the practical application of the doctrine." So far, then, as relates to the existence and recognition of the principle itself, we are right, at least in the judgment of our correspondent. But in this case he does not believe in a "practical application" of the truth. Here, as our friend distinctly intimates, we diverge. We are sorry it is so, for we dislike to be separated from good company, and especially on such grounds. *Living the truth* constitutes its "practical application," and this, in our judgment, affords the only unquestionable evidence of sincerity on the part of the believer.

But our correspondent argues that the individual is not the proper party to "judge of the law;" that the judicial branch of the government must settle all such legal questions. Granted for we are disposed to be accommodating. The legal tribunals, may, therefore determine the precise meaning and define the exact limits and specific demands of the law, beyond which they cannot go. Men can not be made to think and feel according to a statute "in such cases made and provided," nor have those who frame and administer the laws any right or power to force conviction on the humblest subject of the State. What reason and conscience demand of the individual, the subject in his individual capacity alone must determine, and the law that disregards his conscience is as unjust and oppressive to humanity as it is unjust and false in the sight of Heaven.

If we understand our correspondent, he insists that, if a majority of the people under the influence of ignorance, passion, or prejudice, enact and sustain a law which violates the moral and religious sense of the individual, he is "either bound to obey or to remove beyond the jurisdiction" of the State. Here again we are at variance, and we are prone to think that the concession of such powers to the government is extremely hostile and dangerous to individual liberty. The power of the state to force submission must not be regarded as the measure of its rightful prerogatives, nor does the weakness of the individual limit his natural and inalienable rights, in the smallest possible degree. If a man is forced to submit to the unjust exactions of an unrighteous law, he is certainly not under any obligation, political, moral, or religious, to yield a cheerful obedience, because the State in thus disregarding the conscience, ruthlessly violates the very principles that underlie the Republic, and which are fundamental in all similar forms of government.

Let it not be even conjectured that we would sanction a blind, passionate or unlimited exercise of the individual will. We certainly do not accept any idea of personal sovereignty which disregards existing social, political and moral relations and institutions, while the freedom that jeopardizes the rights and interests of others, is, in our judgment, all unworthy of that sacred name. In no case, therefore, would we either counsel or countenance such resistance of the civil authority as might endanger the peace and happiness of other people more than it could rationally be expected to promote our own. We would no more place the scepter in the hands of a desperado, than we would crown the attribute of brute force when—through the weakness or recklessness of the people—it is permitted to become the governing principle of the State. We would limit the right of the individual to resist the authority of the civil government to such examples as clearly involve a violation of his moral and religious convictions; and even in such cases, we insist that a conscientious regard for the best interests of all other persons, and a wise reference to the preservation of public order and tranquillity shall govern the spirit and modes of his resistance. If the State attempts to violate the conscience, the true course for the indi-

vidual is to calmly refuse obedience to the law, while he cheerfully submits to the execution.

We have no sympathy with those who content about trifles, and are fruitful in the discovery of insufficient or imaginary causes of complaint. But we are sure that the voice of the majority can never make it intrinsically right for us to do that which is essentially and forever wrong. We can not say that we are particularly anxious to share the fate of any one of the old martyrs; but we delight to honor those great souls who fear a compliance with evil more than submission to legalized violence and death. Where nothing is to be gained for freedom and humanity, a stern resistance of the popular voice by a resort to force indicates a blind subordination of Reason to passion, which should be everywhere discouraged and condemned; nevertheless, it is still the duty of the individual to assert his natural rights, and to calmly resist the encroachments of despotic power. Those who insist that this is wrong virtually endorse the principles of our Declaration of Independence, and openly denounce the heroes of the Revolution.

In the grand procession of events all causes produce their legitimate effects, all wrongs are righted, and all offenders are brought to trial. GOD IS JUST. Had Daniel "bowed down before the golden image" as suggested, he would have added hypocrisy to the catalogue of his most heinous offenses, for which—in the orderly course of the Divine Providence—he might have been turned out to grass with his royal master.

THE SUBJECT CONTINUED.

[The delay attending the publication of the letters which appear in this connection, make it necessary for the writer to observe, in explanation, that our assistant did not feel authorized in our absence to lay them before the readers of the TELEGRAPH.]

It will be perceived that the civil expression of our views respecting the rights and relations of the individual and the State, has served to awaken a feeling of deep concern in the mind of our friend whose letter here follows:

MESSRS. PARTRIDGE AND BRITTAN: BALTIMORE, February 23, 1856.

Gentlemen—Your editorial of this week has filled me with alarm. Has not our glorious cause enemies enough to contend against, and battles enough to fight, without involving us in the never-ending controversy on the Negro question? What possible good do you expect to accomplish by so far from fastening the cause of progress on the South. Let the idea of Spiritualism and Abolitionism be associated together, and you will have done the cause more injury, than the TELEGRAPH has ever done good. I venture to say that not one of your readers gave his name as a subscriber, no matter how rank an abolitionist he may be, with the expectation of seeing the subject discussed in its columns. It looked upon as a *spiritual paper*, and *abolitionist*. Better, far better have no paper, until it can keep clear of all the pernicious issues of the day and confine itself to the spread of spiritual truth alone. I can not express to you how much it has distressed me.

Our correspondent will permit us to observe respectfully, that the intensity of his emotions very much depends on his total misapprehension respecting the origin and aim of our former article. We had been thinking of the gigantic sins of War and Capital Punishment—of the unrestrained ambition which reveals in scenes of wholesale slaughter, and of the judicial inhumanities perpetrated at the scaffold, when religion and murder are joined by solemn priestly rites. The article itself shows that these were the subjects which had preoccupied the mind of the writer. Negro slavery was not even thought of while the article, which has excited such painful apprehensions in the mind of Mr. Smith, was in course of preparation. If, therefore, Spiritualism and Abolitionism are in any way offensively associated in these columns, we feel persuaded that it only occurs in our correspondent's letter, for which we trust the indulgent reader will excuse him at the same time he is constrained to absolve us from all special responsibility.

Most certainly we design to occupy our space with the subject to which this paper is professedly devoted. But perhaps we have not wandered so far as our friend imagines. May it not be possible that he is morbidly sensitive in that direction? This may be a delicate question and we will not presume to answer for another. But in the expression of our ideas, we are, in all cases willing to be held to a just responsibility; in this particular case Mr. Smith alone is responsible for their application. We are disposed to think that our principles are an important part of ourself, and that they have as little relation to parallels of latitude as have the faculties of the human mind.

PROPHECIES BY THE SPIRITS.

THE LOSS OF THE STEAMER PACIFIC.

The Spirits not unfrequently disclose important events before they transpire, and we have several times published such prophetic statements in these columns. In several instances the truth of their predictions has been realized in a most signal manner, as was the case in the remarkable fulfillment of the Napoleon Prophecies, given to Mr. Cole, of Williamsburgh. Through a great number of media the Spirits have predicted or affirmed the loss of the Pacific, and the fatal disaster with its terrible details has been represented with fearful distinctness in presence of many witnesses. The subjoined account from Mr. S. W. Brittan, a merchant of this city, embodying the results of several interviews with Spirits on this subject, can hardly fail to awaken an interest in the mind of the serious reader:

On the evening of December 23, 1855, while the writer was engaged in conversation with several friends who had assembled in the rooms of S. B. Brittan at the Tremont House in this city, Mrs. Harriet Porter (one of the best mediums I have ever known) being also present, was employed at the time, in making magnetic passes over one of the Editor's daughter's, with a view to remove a neuralgia pain in the head. The writer was sitting near the parties, observing the movements of Mrs. P., when the latter suddenly turned round and said with peculiar emphasis, "You have asked for a treat; I will now give you one: THE STEAMSHIP PACIFIC WILL BE WRECKED AND ALL ON BOARD WILL PERISH. Put that in your pocket and keep it for a test!" The Spirit purported to be my son Edward, and on my inquiring for further particulars, he added, "I will tell you nothing more now; there will be excitement on the subject and you will come to see me again. There will also be a report that she is safe, but it will prove to be false."

The next morning on going to the rooms of Mrs. S. B. Brittan, Emma Frances Joy, E. Virginia Brittan, Mrs. Wells, Mr. and Miss Wall, the medium and myself, any one of whom will verify the truth of the foregoing statement, I have still in my possession the original memorandum, on the back of which is the following endorsement, made at the time the communication was received:—"Spiritual prediction given through Mrs. Harriet Porter, December 23, 1855." Soon after the announcement of the loss of the Pacific was made, I communicated the same to the Editor of the TELEGRAPH, Mr. Charles Partridge. Shortly and before any apprehension of the loss of the Pacific had been awakened, I mentioned the subject to many others and exhibited the memorandum to some twenty persons, including several who had little or no confidence in the claims of Spiritualism. The names of the persons here referred to can be given if necessary.

Some time after the occurrence of the circumstances already described, while the Spirit of the Pacific was beginning to be looked for, I again visited Mrs. Porter, who resided 169 West Twenty-fourth street. In the course of the interview, some remark was made respecting the Pacific, whereupon Mrs. P., speaking with unusual earnestness, said:—"The Pacific is lost, and all on board have gone to their long home."

At a still later date, the writer called on Mrs. Porter, early one Saturday evening, when the Pacific had been out thirty days and the Atlantic steamer was due from Liverpool. On inquiring respecting the fate of the missing steamer, were answered by the emphatic assurance that the Pacific was lost, but that the Atlantic was safe. At 10 o'clock the same evening the Atlantic arrived, and this was verified the statement respecting her safety. The next morning the report was widely

circulated and generally credited, that, for some cause, the Pacific had run into the river Shannon and was still safe. Before the report was contradicted I saw Mrs. Porter yet again; and the Spirit would neither retract nor modify what they had said respecting the loss of the steamer; but they were particular to remind me that they had, on the occasion of the first interview, predicted that such a report would obtain currency.

Not many days had elapsed, when the writer of this again found himself at Mrs. Porter's table; and the company on this occasion consisted of twelve persons. We had been seated but a short time, when the medium was entranced by a Spirit who said his name was—*Paulus*—and he was *per se* on board the Pacific, and a brother in New York who was a *medium*, etc. In reply to questions propounded by the writer and others, the following additional particulars were elicited:

When six days out, the Pacific struck an iceberg, at 11 o'clock on the evening of Jan. 29th, and very soon went down, stern foremost. At the vessel sank, three persons escaped from the wreck and found a temporary resting place on the ice, but they were subsequently frozen to death. It was further alleged that there were forty-eight passengers on board—forty males and eight females; that, at the time of the catastrophe, the ship was in latitude 46° north; that the Captain was a trip to the Pacific, which was then on her last voyage. In the course of the evening—the medium being entranced—the heart-rending scene was graphically represented; the general consternation, the wild tumult, and the frantic prayers to God for deliverance, excited intense and solemn emotions in all who were present.

Since the utterance of the original prophecy respecting the loss of the Pacific, the writer has had at least a dozen interviews with the Spirits through Mrs. Porter. On all occasions they have maintained a general consistency, and no important discrepancy thus far appears in their statements. Had the ungrudging anticipated the publication of these facts, many additional particulars might have been preserved; but they were not noted at the time they transpired, and I can not readily recall them at this late day, with sufficient clearness to warrant a more circumstantial description.

A. W. WARREN.

Similar representations of the loss of the Pacific have recently been given through other channels, but we know of no other instance of a definite prophecy on this subject having been made at so early a date as the 23d of December. Spirits from the doomed ship have purported to be present on numerous occasions, and in presence of many witnesses have given curious, interesting and satisfactory proofs of their identity.

When the Pacific had been out some thirty days, Mrs. Porter was one day visited by two strange ladies, who on entering her rooms gave no intimation respecting the specific object for which they sought an interview. They had not been long seated at the table before the special purpose of their visit was made known by an invisible intelligence. A Spirit said, in substance, through Mrs. Porter, "I was an engineer on board the Pacific; on your brother; I was the main stay of the family; don't tell mother of this yet; the Pacific is lost, but I am here—SAMUEL HAYES." On the receipt of this communication, one of the ladies gave way to sudden and painful emotions. She acknowledged that she had a brother by that name on board the Pacific, and that he was employed in the capacity of engineer.

The writer some time since, while at the residence of Ward Cheney, Esq., in South Manchester, Conn.—Mr. and Mrs. Mettler of Hartford, Miss Emma F. Jay and others being in the company—witnessed a manifestation of the presence of Spirits which may be briefly described in this connection. While all the persons present, including the family of Mr. Cheney, were seated around the dinner-table, some one referred to the loss of the Pacific, when the writer suggested the propriety of changing the theme of conversation during the dinner hour, as the agitation of the subject would not only be likely to induce the presence of those who were lost with the steamer, but might lead to manifestations of an unpleasant nature.

In less than two minutes the writer distinctly perceived their entrance into the dining room, by a disturbed feeling which their presence immediately occasioned. Coming again into the sphere of their former earthly relations seemed to revive the emotions which accompanied the last moments of mortal life, and similar emotions were instantly awakened in those of our party who were most subject to spiritual influences. A shadow fell on the company; more than one smiling countenance was eclipsed, and there was a strange feeling of sadness in the heart, like the indefinite images of broken clouds which float above us at mid-day in the great ether-sphere. We experienced a mysterious sense of the presence of something impalpable. We could neither grasp the image, nor define its limits, but it was there, and we felt the chill and the shadow in the very atmosphere.

Our apprehensions were speedily realized. In a moment after we were made conscious of the presence of Spirits, one of the mediums was powerfully influenced and attempted to speak; but the utterance was broken and incoherent. The manner of the Spirit's departure was then graphically portrayed. The whole body was convulsed, and the obstructed and difficult respiration was accompanied with a gurgling sound as if a current of air was being forced by an irregular process through a narrow channel filled with water. At length the struggle was over and vital motion seemed to be suspended. There was a momentary pause in the heart's action when the influence was gradually withdrawn.

We should be glad to know that the foregoing prophecies and representations of Spirits are mere vagaries—that the Pacific is still safe; but that she has gone to the bottom is doubtless too true.

MISS C. M. BEEBE AND HER LECTURES.

During the last two Sabbaths in March, Miss BEEBE, of Boston, delivered six lectures to the Spiritualists of this city, four of which were at Stuyvesant Institute, and two in Laramie Hall. Those interested in the subject of Spiritualism have thus had an opportunity to judge of her merits as a lecturer; and we think we but echo the general voice, when we say that she has more than justified the reputation that had preceded her, and more than satisfied the most sanguine anticipations of her friends. The subjects of her lectures were as follows: On the 23d ult., in the morning, "The Divinity of Truth;" in the afternoon (at Laramie Hall), "The New Era;" in the evening, "The Beauty of the Spirit-Heaven;" on the 30th ult., in the morning, "The Ideal World Actualized in the Real;" in the afternoon (at Laramie Hall), "Items of Spiritual Philosophy;" and, in the evening, "Unity in Diversity." These themes were treated with an originality of thought and illustration, a breadth of philosophy, and an opulence of diction, that challenged the admiration of the most critical, and won for the speaker a position among the most intellectually brilliant of our popular lecturers. We have no space for a synopsis of these lectures, and could not thus do justice to their excellence if we had. To be rightly appreciated, they must be heard.

Miss Beebe's manner is quiet, unobtrusive, and eminently ladylike. She never puts off the woman in assuming the position of the teacher; and never thrusts herself before her theme. We feel that she has not mistaken her mission, but that good results have followed and must continue to follow her labors wherever she goes.

It is her intention, we understand, to spend a short time in Philadelphia, and then fill some appointments in Boston and vicinity. Whenever her engagements may permit her to visit this city again, she may be assured of a cordial welcome from the friends of Spiritualism here; and in the mean time we commend her to the confidence and kind offices of all such, wherever she may go.

For the present Miss Beebe may be addressed at this office.

DIVINITY AT A RUINOUS DISCOUNT.

From an editorial article on "The Immoralities of the Day," which appeared in the *Express* of the 29th ult. we copy the subjoined paragraph. We must be pardoned for suggesting that, if that journal had the disposition and the ability to digest and appropriate its own homilies, it might grow in grace and increase in wisdom, and thus do nearly as much as ordinary "Doctors of Divinity," to reform society.

FROM THE NEW YORK EVENING EXPRESS.

A scandalous divorce case, one of the parties of which is a clergyman of high standing in the Church—and the other a woman whom that clergyman has openly headed as his wife if any better than a public prostitute. By a natural association of ideas in the public mind, "Religion is thus brought into the ring—face to face with lewdness. The clergyman blackens the wife first, as well as he knows how—and the wife in turn, with her witnesses, does her best to cast back and intensify the reflection. Indiscreet First-Thinks—men of no religion—and scoffers at all religion—meanwhile look on, laugh, sneer, and set with ill concealed contempt, if that is the way Christ dealt with the women who had brought before him—taken in adultery—in the very act!" They may say. The Reverend complainant has been eating a stone, not being sinless himself; and hence, "Modern religion is not the religion that was taught by the Saviour eighteen hundred years ago." The shallow, the unthinking, and the flippant, reveling in the scandal of the judicial developments, catch the suggestion, and incline to revive the mischievous impression. It is in this way that the Devil drives Conjugal infidelity, clerical perjury, or judicial imbecility, are exhibited in public courts—as if in public market—to the gaze of the priest, the vicar, and the dissolute—and the food which the witnesses supplied serves to pander to the most debased passions of our nature. We are not Doctors of Divinity—only journalists—and not competent, therefore, to indicate the cure or the governors of these periodical eruptions of immorality, in the church. But this much we do say—that the church at large—Christianity, Religion, good morals, are all damaged—badly damaged by all such unseemly manifestations before the mob—or the crowd—of individual deviations and disgrace.

When some one who has heard strange sounds or been present when a table was mysteriously moved—without any perceptible cause of motion—commits an offense against the claims of our conventional morality or the accredited rules of propriety, the transaction is at once charged to the account of modern Spiritualism. Few journals are more inclined to indulge in these flippant and unwholesome attacks than the *Express*, and "the shallow, the unthinking, and the flippant, reveling in the scandal," incline to revive the mischievous impression. If there is any real or apparent want of fidelity in any of the relations of life, we are gravely told that all this and other nameless and numberless evils, result from the corrupt nature and tendency of the new faith. With equal justice we might refer the evils above described to the prevalence of popular theological views. Why not insist that the church is a moral volcano from which these periodical eruptions of immorality all naturally proceed? Why not maintain that living with a "Doctor of Divinity," inevitably leads to infidelity in the marriage relation? This would precisely accord with the lame logic of those who so delight to hear themselves converse about the imaginary relations of Free Love and Spiritualism.

But if the Christian "Church, Religion and morals are all damaged—badly damaged by all such unseemly manifestations before the mob," why does the *Express* lay the disgusting details before its readers? Why is it employed in the capacity of a common servant or waiter, to pass round "the food which the witnesses supplied" in the recent divorce case, and by which a vitiated public taste and "the most debased passions" are fostered and excited? Is it because it pays well to feed jackals and buzzards at the expense of Religion and morality? These are questions for the *Express* to answer, or, if it prefers, it may leave each inquirer to draw his own inferences.

MATERIALISM AND SPIRITUALISM.

There can be no question that this superficial study of the physical sciences uniformly tends to begot skepticism in respect to a spiritual existence; and by collating the histories of science and of the belief in immortality from the days of Galileo to near the middle of the present century, it will be seen that the decline of the latter has nearly kept pace with the development of the former. When the investigation of material existence, however, is pushed to that point at which the mind is no longer satisfied with outer tangibilities, but inquires for their interior and dynamic properties, the current of evidence, before apparently opposing the idea of a spiritual existence, sets strongly the other way. The discovery of the properties and laws of the imponderable fluids—of heat, light, electricity, of force, and especially of animal magnetism, has given the materials for the most substantial basis on which to rest a rational conception of an organized, invisible and spiritual existence; and as these fluids lie at the basis of all physical existence, and are the proximate forces by which it is controlled, we may expect that hereafter, by their intermeditation, Materialism and Spiritualism will be perfectly reconciled, and that the former will serve as the basis and demonstration of the latter. This last remark is confirmed by the now unfolding views of some of the most profoundly scientific minds of the age, as an example of which we give the following extract from an account written by a correspondent of an Augsburg (German) paper, concerning a lecture recently delivered by the celebrated Liebig. We copy the translation from the N. Y. Tribune:

MEXICO, January 26, 1856.

Prof. Liebig delivered yesterday his first public lecture on Analytical Chemistry. He availed himself of this occasion to declare from his position as chemist and naturalist, his opposition to the widely spread belief in Materialism, and to declare his adherence to the doctrine of Spiritualism. He combated with dignity and energy the "deniers of mind and vital power," and their erroneous theories, on pure scientific ground. He showed the utter impossibility of spontaneous existence of the lowest connecting part of an organism, of a cell or a muscular fiber, and hence, how much less the mysterious processes of life and thinking could be chemically explained by a change of matter. He proved that the Materials of the modern school were not able to distinguish organic combinations from those purely chemical. Nothing, he said, was more absurd than to derive the process of thought and of the will from the phosphorescence of the brain, as Molechschut has done. How much more material, then, of thought would there be in bones which have four hundred times more phosphorus in them than in the brain! As we have heard that Baron Liebig will publish this lecture in continuation of his "Chemical Lectures," we decline to give to the public the celebrated and important lecture in fragments, and will only remark that, the effect of this lecture, supported by the peculiar clearness, calmness and gracefulness of his delivery, was most powerful. We hope for its speedy and full publication for the benefit of the whole civilized world.

THE APPROACHING ANNIVERSARIES.

The religious Antislavery cause in this city in the course of the coming six weeks—to wit: *St. Francis* over the rapid progress of Christianity, civilization, good morals—and all that—in Burnish, China, Japan, India, and the Isles of the sea. All of which is well—but please do not forget home—nor the heathen on our hearth—*Express*. Certainly, let us remember that there are heathen in these parts. The saints are in Wall street, in hot pursuit of wealth, while Doctors of Divinity supply the materials for public scandal. The religious world is resisting the open demonstration of Spiritual presence and power; the laborers are engaged in transplanting into the church-vineyard all the mushroom plants that spring up in the low marshes of a material philosophy, or that take root on the dung-hill of a corrupt sensualism. By all means remember the heathen at home, and if convenient, let us have a few unconverted Turks to correct our habits and to evangelize this Christian city.

progress in wisdom and virtue—rising from sphere to sphere in our near approach to God.

9. It teaches that the Spirit land is a vast, and almost boundless country, having habitations or mansions suited to the several tastes of those who may enjoy their blissful abodes.

10. It teaches that the heavenly country is diversified by mountains, valleys, hills, and dales, and ever blooming vegetation, with the melodious songs of birds. These comprise but a moiety of the teachings of this new religion. Oh, say whether it be the old, or the better? Angels have appropriately christened it "SERENITYLAND."

Thus it is clear that the spiritual Gospel supplies all the deficiencies of Moses and the Christian Dispensation. To this it may be added that its universal establishment will be calculated to extinguish error and sectarian enmity—1st, by offering to the universal world one common source of moral, political, social, and religious intelligence; 2nd, by pointing to the *illuminated universe as the only true, and correctly written book of God*; 3rd, by exciting a love for nature, as contradicting the enmity of human authority. As a consequence it will EXTERMINATE SATANISM.

Roxbury, Mass., March 6, 1856.

Tues., March 6, 1856.

A "HAUNTED HOUSE."

MESSRS. PARTRIDGE AND BRITTAN: NEW YORK, March 1856.

Gentlemen—In the Port Huron Commercial of the 13th instant was published a communication from J. W. Campbell, headed, "Haunted House—Spirit Rappings—Austrian Ghost," in which myself and others are conspicuously built up to ridicule, as "lovers of the marvelous," whom he "had succeeded in convincing that he believed in the genuineness of their representations." The article in question is calculated to give the erroneous impression that the manifestations which have occurred at Dr. Friend's, and that have created much excitement and generated all kind of imposture, practiced by the impostors, have all turned out to be a cheat and imposture, practiced by the impostors. I consider it but just to myself and others to set the matter right before the public. I will state for the information of the general reader, that the house where the manifestations have taken place is owned by the author of the communication above alluded to, and tenanted by Dr. Friend, an Austrian physician. The facts as witnessed by myself, and others, whom I will refer to corroborating testimony, are, that for the last six months or more, that himself and family had been disturbed by strange noises occurring in the night, usually beginning at twelve o'clock, and continuing until two or three in the morning. They came at longer or shorter intervals, but had for the last few weeks been very frequent, with few exceptions. I expressed a desire to witness them; the Doctor politely invited me to attend, and if I chose, to bring along such witnesses as I thought might be interested in such raps, but witnessed nothing but what I thought might be accounted for, as caused by wind or rattle, or both. As they did not occur every night, I resolved to go two or three nights in succession. On Friday the 15th of February, I was there in company with Mrs. H., Mr. and Mrs. S. W. H., Mr. J. S. B., and some others. About twelve o'clock, being seated in the parlor, the Doctor being present, there came loud knockings, apparently on the north side of the room, which I seemed to remark that we could not be satisfied without secular proof that there was no one outside producing them. The moon shining brightly at the time, we went to the kitchen, and while standing there, numerous questions were asked, such as "Is Mrs. C. present?" (Mrs. C. was the former wife of Mr. C., who died by suicide some three years since). It was answered by three loud knocks.

I can not detail that was done without doing this article too much. All the time that the Doctor was standing in the middle of us. After being fully satisfied there was no collusion or deception, it was asked, "will the Spirit spell out communications if we will all go in the parlor?" We received an affirmative answer and adjourned to the parlor. The Doctor being faithful, laid down on the carpet near the wall. Soon knockings were heard; S. W. H., being a skeptic, and suspicious that it might be a trick, lay down by the Doctor's side, and placed his back to the parlor. The Doctor then made the communications without deception. We had commenced getting responses when the Doctor's boy who was in bed in the north part of the house, his mother occupying the same room, called to his father. I went with the Doctor. Mrs. Friend stated that both herself and boy saw a shadow pass between them and the light, and shake the window curtain. This ended the first part of the evening's proceedings.

The next night, Saturday 21st, present Mr. L. M. A., Mr. J., and Mrs. S. W. H., Mr. N., and myself. After examining every part of the house to our satisfaction, at the usual time the operations began, and were much the same as those of the preceding night, with the addition of spelling by the alphabet, the name of one who left the earth-life two years since, and answering a variety of questions, the communications being made and felt by every one present. At this time, the Doctor informed me that the possibility of deception by the Doctor, Mrs. F. informed me that she stayed with Mrs. F. in the Doctor's absence, when the knockings were heard, and some articles were removed from their places. One night the Doctor being absent, present Mrs. P., Mrs. C., (the present wife of the author of "Austrian Ghost") and myself—continued knockings were heard in F. room, and Mrs. C. declared that she saw something that touched her on the shoulder.

I think it was Tuesday last week, present Mr. L. M. A., Mr. J., and myself, being in the kitchen, after getting loud communications, it was asked "will you, after we retire to the parlor, touch me severely in some parts of our person?" Answered by three knocks. We placed ourselves in such a position as to prevent any possible chance for deception, when the Doctor and H. said they had been touched, and I felt the heavy pressure of a hand on my leg. I knew I was not psychologized.

On the 15th instant were present, J. P. H., Mr. H., Mr. L., and myself. Mrs. P. was in bed with F. It was asked if the Spirit would tell Mrs. F. if he had? An affirmative answer was given. Neither of the ladies knowing that such request was made, in a little time a jarring noise was heard, and Mrs. P. assured us she felt the jar, and found her bed moved.

I will digress and say that after the publication of the "Austrian Ghost" and the whole track of the manifestations was "discovered" by the wise one, it was charged present J. P. H., Mr. H., Mr. L., and myself, the Doctor, to refute the ridiculous charge. The Doctor invited Mrs. P. to lie with Mrs. F., as a witness that he did not produce them. Tuesday 16th, present Mrs. P., M. S. G. E. Q., A. F. A., and W. S. H. had questions responded to, the stove furniture rattled, a door opened and shut so violently as to shake the whole house.

I have given a truthful account of the facts, without exaggeration.

The next night the "Austrian Ghost" witnessed by doves, and "lovers of the marvelous."

P. S. I wish it distinctly understood that I do not accuse J. W. C. of willful misrepresentation; but in his intended exposure of what he conceived to be a trick of the Doctor, he has said too much, and has given the community to understand that all the manifestations from the beginning have been a humbug and trick.

LETTER FROM MICHIGAN.

EXPLANATIONS EXPLAINED.

MY FRIEND PARTRIDGE—When I came here two years ago there were but few believers in Spirit manifestations; now we have a large circle, and hold meetings three or four times a week, twice on the Sabbath, and where we have lectured and witnessed physical manifestations. The Spirits told us last fall if we would pass up a Spirit rapping, and place instruments of music in it, they would play on them. We did so, and they have returned their word. We have heard them play very frequently on the brass drum, and keep perfect time with the sledge. Our house is filled sometimes to overflowing with anxious listeners. We have some ten or twelve good mediums; some writing, some speaking and some rapping and rapping, and the work goes on well. One of the mediums who attends our circle, a young lady, while entranced, has given me the sign of a Royal Arch Mason, which to me was unmistakable. The Masonic sign and grip of a Master Mason have been given to some of our Masonic brethren through this lady.

I have been amused in reading some of the explanations which some of the wise men of this world have attempted to give of Spirit manifestations. Some of the explanations were refined me of a man who attempted to explain a machine one brother invented some fifty years ago, for the purpose of making one believe that he had discovered perpetual motion. He began by saying: "The testament parable of motion was mutually, according to Saint Widdi, three tailed pondich chala gule land, with two carriage suspend, on inclined plane chavine, with lever and wheel, with centrifugal pendulum, which beat conatus descendendi, which beat conatus ascendendi, which beat conatus revolvendi, which beat conatus revolvendi."

Roxbury, Mich. A. N. J. J. J.

CHARITY TO ROMANISTS.—One of the New York City papers tell story of a Roman Catholic family, that had been supplied with fire fuel by the Charitable Protestant Association of Ladies, from wh

Dr. Hager's great book, demonstrating immortality and intercourse between spirits and mortals, for sale at the publisher's price, \$1.75; postage, 25 cents, at Philadelphia Spiritual Book and Periodical Dept., 721 Arch-street, above Ninth. All other books illustrative of spiritual phenomena.